

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, AUGUST 14, 1913

NEW SERIES, VOL. XV, NO. 33

KINGDOM BRIEFS

—Rev. W. A. Murray, Clinton: We have just closed a good meeting at Hickman with ten accessions. Brother R. F. Bass is pastor there.

—Rev. L. E. Lightsey, Montrose: Elder W. R. Alman, of Thiner, Texas, is preaching in a series of meetings with me this week at Mize, and we are looking for great results.

—Sunday School Secretary Ed Holcomb, Quitman: I have been working the past three weeks with country churches near here for the most part. I go to Yazoo City to work with T. L. Holcomb in the cotton mill section of the city next week.

—Rev. J. W. Weathersby, assistant pastor, Columbia: I am enjoying the work here. There is plenty of it to do. Brother Farr is out during the week all the time in the protracted meetings. He comes in and preaches on Sundays usually. I filled his appointment here Sunday night. Pray for me.

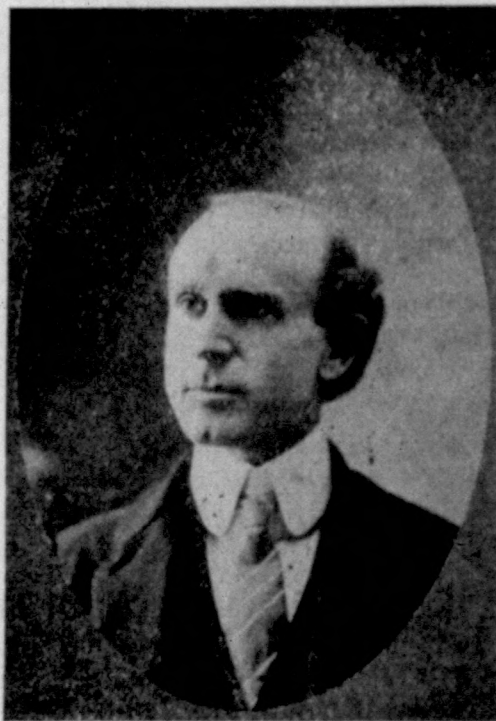
—Pastor R. L. Bunyard, Magnolia: —Rev. H. M. King came to us on Monday and held forth the Gospel truth in simplicity and great power for one week. Twelve were received into the church—eight by baptism. Never did man preach with more clearness or greater acceptance than this brother. When the Second church, Jackson, gets tired of him, he can get a promotion to Magnolia, providing Magnolia's pulpit is vacant! Many said, "Let's make him promise to come back next year."

—E. E. Thornton, Houston: My meeting commences at Beuna Vista the third Sunday, the 17th inst., with M. K. Thornton to do the preaching. We hope to have a great meeting and unify the saints at that place. The church at that place withdrew from the Aberdeen Association last October and since then I have been preaching once a month to the 15 women and one man who did not go out with them. We are weak there, and want your prayers and help. . . . I have the best Sunday School in the village. Through the Sunday School, I hope to reach the people.

—Rev. J. R. Kyzar, Brookhaven: I have had four meetings up to date. Brother Estes and I had a splendid meeting at Bude the second week in June and organized a church with a membership of 54. We have a church building movement on foot, and will soon have a splendid house of worship. . . . The second week in July I helped Brother L. I. Thompson at Antioch, Lawrence county. Five were added to the church. . . . The third week we were at New Zion, near Monticello. Brother Myers is pastor, but was sick and unable to attend. But the Lord and the people helped us. Nine were baptized. Last week we were in a meeting with our own people at Heuck's Retreat, Brother J. E. Thigpen preaching, and Robt. Cooper, of Aberdeen, leading the singing. God's Spirit prevailed throughout the entire week. God bless these noble workers and those with whom we labored. Praise the Lord for all His goodness.

—Rev. J. W. Dickens, Jackson, Tenn.: It is a joy to read the good news from Mississippi every week. May all the interests of the Kingdom move grandly on among you.

—Pastor Jack Cranford, of Laurel, was in a meeting last week with Rev. Husband at Oak Grove, Smith county. Great good was accomplished and the church much revived and seventeen united with the church.



Rev. W. A. Jordan, Pastor Baptist Church Starkville, Miss.

—In company with the pastors, Missionary J. G. Chastain is spending some weeks in Alabama doing campaign work among the churches of North River Association. The congregations are large and all concerned are taking a lively interest in the meetings.

—The Utica church held their meeting recently and eight were added to the church. Pastor Flowers was assisted by Brother G. S. Jenkins. Then Brother Flowers helped Brother Summers at Antioch, Warren county; three were added to the church. This week he is helping Brother Huffstatler at Bethlehem, in Yazoo county.

—Rev. J. S. Deaton, Clinton: It was our pleasure to assist Brother Sibley of Tylertown in a meeting with his Silver Creek church, beginning on the first of August, and closing on the following Thursday. This is a splendid church and people. A year from next October will be the 100th anniversary of this church. They are planning for a great celebration at that time. The Lord gave them a gracious revival of religion in their own hearts, and added unto the church thirteen by baptism. May He continue His blessings upon them.

—A member of the Bear Creek Baptist church: An eight days' meeting has just closed at Bear Creek church. The Gospel was preached with great power by Brother N. B. Wallace who assisted the pastor, Brother H. M. Whitten. The congregations were large and attentive throughout the meeting and the people were greatly revived. The meeting resulted in thirty additions to the church, twenty-seven for baptism and three by letter. May God continue His blessings on us.

—Rev. C. E. Dearman, Clinton: We closed our series of meetings at Antioch in Rankin county, last Friday morning. The pastor was assisted by Rev. I. A. Halley, pastor of the 15th avenue church, Meridian. The services were well attended, the preaching was very clear, forceful and practical. There was fine attention and an increasing interest from the beginning. There were eight added by baptism, and the church was revived. I am in a meeting at Oma this week. Brother George Conerly is doing the preaching. Pray for us.

—Mrs. E. C. Bolls, Cedars: Our meeting at Antioch commenced August 1st and continued six days. Pastor Summers was assisted by Rev. Madison Flowers, of Utica. To say it was done well does not half express it for he started at high water mark and every message was filled with "thoughts that thrill" and words that burn. His voice in singing was clear, melodious and beautiful. Three of our best Sunday School boys united with the church and we think that others will follow before the day for baptism. Pastor Summers was made to rejoice because the church was revived and because he has these boys to train for Jesus.

—Rev. J. W. Steen, Florence, Route 1: Brother Bunyan Champlin, of Philadelphia, assisted the pastor in a very gracious meeting at Hope. The Lord blessed the preaching of His word; souls were saved and the redeemed strengthened. Nine were baptized, and two await baptism. One was received by letter and one on statement. Brother Champlin and his consecrated wife are winning their way into the hearts of the people wherever they go. His preaching is sound and logical. When he leaves after a week's preaching, people know where he stands on doctrinal and moral questions. May God graciously bless his labors.

—Rev. N. A. Moore, Toccoola: The writer who is pastor of Bay Springs church, ten miles north of Oxford, closed a meeting at that church with Rev. J. J. Mayfield, pastor of the Southside church, Meridian preaching. Though we were compelled to close on Thursday morning so that Brother Mayfield could reach Meridian by Sunday, had seventeen additions to the church, everyone for baptism and everyone with one exception young people, the flower of the country. Brother Mayfield is a strong preacher of the story of the cross and all who heard him felt the thrill of his message. . . . We are in a meeting this week at Toccoola with Rev. A. T. Camp, of Northport, Ala.

CONTRIBUTED ARTICLES

Sermon Section.

FACTS CRYSTALIZED IN SYMBOLS.

By W. C. Grace.

There have been two kinds of language used in communicating ideas from time immemorial, language of words and of signs. Sign language is the older and is certainly the more permanent. The objection to word language as a preservative of ideas is that a word will, in time, entirely reverse its meaning, as, for instance, the word "let" in Gen. 1:13, A. V., or change it, as the word "prevent" in I Thess. 4:15, or entirely lose it, as the word "sod" in Gen. 25:29. Few persons would now understand what Jacob was doing by reading this verse. An old copy of the New Testament is said to contain these words: "I, Paul, a rascal of Jesus Christ," meaning, when that version was written, an unworthy servant, the word "rascal" meaning now, however, a tricky, dishonest knave or rogue, the very opposite of what the apostle was, of course.

The advantages of sign language are: First, that everything vital or essential to the protection of life against natural causes can be made known by it. Second, it is universally understood; and, third, it never loses or changes its meaning. If one should be furnishing for food or drink, freezing or burning to death, he could make the fact known to any tribe or nation of people on earth by sign language, and he would use the same signs for the civilized as for the savage; for the Bedouin of the desert as for the Esquimaux of the frozen north, the same sign, in fact, that have been used in every age of the world's history.

There are two essential facts upon which the Christian religion is founded, viz: Christ crucified and Christ buried and risen from the dead. No one can be saved who does not believe and accept them. So it pleased the Lord to crystalize the meaning of these two facts in the ordinances of the Lord's supper and baptism. Paul calls these facts the gospel. In I Cor. 15:1-4 he says: "Now I make known unto you the gospel which I preached unto you, which also ye received by which also ye are saved. * * * I delivered unto you, first of all, that which I also received, that Christ died for our sins according to the Scriptures, and that He was buried and that He hath been raised on the third day according to the Scriptures. (R. V.) He further assures us that our freedom from sin depends upon the fact of Christ's resurrection. I Cor. 15:17: "If Christ hath not been raised, your faith is vain and ye are yet in your sins." And Rom. 9:22: "Apart from the shedding of blood there is no remission." Being thus essential to our salvation their significance must be preserved in such a way as to be neither changed nor lost. For this reason they were crystalized in symbol.

These two facts also differentiate Jesus from all other founders of religions. Neither Buddha, Mohammed, nor any other founder of a religion, claims to have been crucified, buried and raised from the dead. These are peculiar and distinguishing characteristics of the Lord Jesus Christ, and are thus most worthy to be preserved in symbol. Christ's religion is not a philosophic or scientific cult, but it is a system founded on facts.

The temple of Solomon, and not the Hebrew people, was a type of the visible church of Christ. This is evident from a number of Scriptures. At the eastern entrance of this temple stood two beautiful pillars. They were not used as supports of any kind, but were purely ornamental and significant. Joachim on the right meaning God will confirm or establish, thus implying permanency and security; Boaz on the left, meaning strength. The idea of God as a refuge of safety and defense was constantly suggested to the worshipper. Ps. 46:1 and 96:6 were interpretations of the meaning of these pillars. It has also been suggested that they served as conspicuous places upon which to post copies of the prophecies, so that worshippers as they came to the temple might read what God was saying through Isaiah, Jeremiah, Amos, or whatever prophet might be prominent at the time.

In the visible church of Christ, which is the antitype of this temple there are likewise two memorials, or monuments, upon one of which is written in symbol, "Christ died for our sins," and on the other, "He was buried and He was raised the third day." These monuments are to stand "till He come" to preserve, unchangeably, the meaning of these facts which are vital to our Christian faith. Every time we see these ordinances administered we see Jesus crucified, or Jesus buried and risen again, set forth before our eyes. If we suffer the symbol to be changed, the significance is also changed or lost, hence the necessity of keeping them as delivered. Permit me to relate an incident that shows how vividly a monument will revive a recollection of distant facts. I had been absent from Mississippi, my native state, for many years. When at length I returned, however, I was delayed at Corinth by a change of cars. Walking down one of the principal streets to note the changes that had taken place since the civil war, I saw a beautiful monument. Going closer to learn its significance I found that it was erected in memory of Col. Rogers of the Third Texas regiment, who fell mortally wounded across the wall of the fort, while gallantly leading his brave men in that disastrous charge of October 4, 1862. Perhaps I had not thought of that incident in ten years or more; but immediately there arose before me not only visions of that gallant leader and his brave men, but

of many other incidents of that memorable campaign of Price and Van Dorn.

Thus it is when I witness the observance of the Lord's supper, there arises before me the vision of a cross upon which hangs a divine sufferer in the agonies of death. The mocking multitude hurl their anathemas and reproaches upon Him; but I hear a tender voice saying, "Father, forgive them for they know not what they do." Darkness then covers the scene and lingers, until finally there comes out of the gloom a loud and passionate cry, "My God, my God, why hast Thou forsaken me?" Again the sufferer is silent for a little while, and then "that the Scriptures might be fulfilled," He saith, "I thirst." And when the sponge with vinegar is passed to His lips, directly we hear the words, "It is finished" come to us clear and distinct, yet like an echo from above, and the divine sufferer is dead. This vision fills the whole horizon of my thoughts. It leaves no room for memories of wife, children, father, mother, brother, sister, kindred or friend, however dearly I love them. For the moment they are all eclipsed by the image of the suffering Christ, and I seem to hear Him saying, "This do in remembrance of me." "This is my body given for you." For me? Oh, blissful thought! He bore my sins in His own body on the tree.

When I witness a baptism a vision of that scene described in the gospels comes before me. A grave hewn in the rock, a massive stone, with the seal of the Roman empire upon it, closes the entrance. Grim watchmen in soldier's armor stand guard around it. But suddenly the earth shudders "as the day begins to dawn," and the angel of the Lord descending from heaven with countenance like lightning and with raiment white as snow, rolls away the stone from the sepulchre, and the body which died upon the cross, with nail prints in hands and feet, and spear scar in the side, comes forth alive. Thus is death swallowed up in victory. The powers of hell are vanquished and the warrant of our own resurrection from the grave is secured. To the timid women, who had come with spices to anoint the body I hear the angel of the Lord saying, "Ye seek Jesus that was crucified. He is not here, for He is risen as He said. Come, see the place where the Lord lay." Nothing but immersion is a type of this burial and resurrection. This doctrine of the resurrection has been more fiercely assailed than any other. To protect it, the meaning has been preserved in symbol, so it cannot be changed or lost, as it would be by either sprinkling or pouring. Let us then keep true to these divine symbols, ordained of God to keep clear before us the glorious significance of the death and resurrection of our Lord and Savior Jesus Christ.

October first, Miss Fannie E. S. Heck's new book for mission study, "In Royal Service," will be ready. It tells about the missionary work of Southern Baptist women.

AN IDEAL YOUNG WOMAN.

(Read at fifth Sunday meeting, Mantee, Miss., June 28, 1913.)

Our ideals are our guiding stars. We can never reach them, but by their shimmering radiance we can see to climb higher and nearer the goal of our desires. There has never existed a perfect woman. Poets and authors have exhausted fertile imaginations trying to produce a perfect character, but it cannot be done. There is none perfect but Christ. But we can set up ideals for beacons to light up the path we travel and give us glimpses of the perfection we shall one day possess. "Blessed are they that hunger and thirst for righteousness, for they shall be filled."

There are three principal elements of greatness in the character of an ideal woman—beauty, culture, religion.

Someone has said that beauty is only skin deep, but that is not true. It is the nobility of soul that makes a woman beautiful. Beautiful thoughts and a sympathetic heart are sure to beam out through the countenance. Charles Kingsley says the face is a window, but that the light that shines out from behind it is worth more to the wanderer than the stained glass. There are some mannerisms that spoil beauty that should be avoided, such as frowning, worrying, living in anxiety, and low-spiritedness, as well as the use of false cosmetics. The true cosmetics are plenty of exercise, right dieting, cleanliness and plenty of God's pure air and sunshine.

But beauty alone cannot hold one any more than brains can without other charms. A woman must be broad, must have a vision of service, must have a knowledge of the true condition of mankind and a love for humanity, that is, she must be cultured, educated. Addison says, "What sculpture is to the block of marble, education is to the human soul." There are rough places that must be hewn down and polished in every character and though the process sometimes seems painful we know that

"The good are better made by ill,
As odors crushed are sweeter still."

Education opens our eyes to the world, shows us its infinity, broadens our sympathies and shows us our own insignificance, as well as importance when moving in the right sphere. It shows the importance and greatness of small things. "Behold what a great matter a little fire kindleth." "Who hath despised the day of small things?" Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well.

"If I can stop one heart from breaking
I shall not live in vain,
If I can ease one life the aching,
Or soothe the pain,
Or help one fainting robin
Into its nest again,
I shall not live in vain."

Education develops a woman's individuality and she sees she can do things as well

as a man. The world at last has realized the value of the higher education of young women. She cannot give the world the best that is in her without it. She can never attain perfection in any sphere of life without a thorough preparation for life's responsibilities. Dr. George Truett once said to young people in a sermon, "Too much haste. It is the rule and not the exception that they are eager to skip and hurry and make haste to get out into life's battles before the best and most patient preparation has been made. Many who enter college—indeed, most of them, never finish the course. Others and they are not few, rush through college so rapidly that they get only a smattering of what they pretend to study. And still a greater company think they do not have time to go to college at all. These all think the world's greatest battles sorely need them; and such is the case, but the battles need and call for the very best that is in them. It is time saved patiently to get ready for whatever task is allotted us." But book learning is not all there is to an education. An ideal young woman who is thoroughly educated can do, or direct the work of a home; she can sew and cook as well as play the piano, and can polish the kitchen utensils as well as paint pictures for the parlor.

These are only two-phases of the life of a young woman. The most important and greatest element in her character is her religion—her soul life. Ah, how the soul does long for perfection, and how often we sigh, "Build for thyself more stately mansions, O my soul, leave thy low-vaulted past!" The soul is like a caged bird that forever beats its breast against the wires trying to get freedom. "As the hart panteth for the water-brooks, so panteth my soul for Thee, O God." The soul longs to be free to drink in all the fullness, goodness and perfection of God. This trait (religion) is not a side issue. It is life itself. It is the perfume of the flower, the grace of the character. It covers all the virtues—cheerfulness, truth, honor, honesty, justice, simplicity, meekness, sympathy, love and white-souled purity. Ella W. Wilcox says, "The social queen, the neighborhood belle, is a miserable failure as a young woman, if she is not the joy and light of the home where she belongs. Unless looked up to for your sweet and gracious, and lovable qualities, for your unselfishness and thoughtfulness in small things, and for your sympathy in times of trouble, then you are a failure as a woman, no matter what laurels you may wear in the world at large."

"As a man thinketh in his heart so is he." Emerson says all things are the creations of thought so a noble character must come from noble thoughts. If you want to be cheerful, if you want to smile, think of happy things; if you want to be kind, think kindly thoughts; if just, think justly; if truthful, honest, honorable, think on these things; if you would be loved, love; and if you would be pure as the snowy lily, then keep your thoughts in the holy of holies where unholy things cannot enter.

"Guard well thy thoughts, for thoughts are things
That make or mar thy life;
Thou canst have what thou wilt
Sweet harmony or strife.
Turn then thy vision from the earth,
Look to things above,
Behold the wonder works of God
And know that God is love."

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.

Ethel Moody.

Hohenlinden, Miss.

A SUGGESTION.

It will not be long until definite plans will be made for the coming Pastors' Conference and Convention. The program committee for the Pastors' Conference has no doubt been considering subjects for discussion. Permit us to suggest that the next Pastors' Conference give some attention to the matter of church discipline. Observation and experience lead us to believe that this is a matter which needs serious consideration. Failing in their duty along this line, many churches are losing spirituality and power, while some handle the subject so clumsily that unfortunate results often follow.

A prayerful study of this subject from every conceivable viewpoint by the pastors at our coming conference should accomplish much towards bringing us to a common understanding and a united purpose. Let the committee ponder this humble suggestion.

Yours for a pure church life,
Bryan Simmons,
J. C. Parker.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

"FROM A VILLAGE PULPIT."

"The good that men do lives after them" is happily exemplified in a posthumous volume of sermons by the Rev. Geo. Whitfield Fisher, of Peace Dale, Rhode Island. "From a Village Pulpit" is the modest title, but the range of subjects is a wide one, and the author's intelligent and enlightened treatment of them would make him a leader in any pulpit. Three of these short sermons—for all are brought to a close before interest can flag—are especially noteworthy, and will repay a careful reading, and perhaps work marked effect upon the life. These are, "Consciousness of God," "Rare Moments and Life," and "Man and Wife." All are helpful and inspiring, and proclaim from a heart that knew and loved it, the Gospel of Christ.

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EDITORIAL.

Substituted Strength

It is a commonplace of our theology that the work of Christ is not done in our own strength, and the Christian life is not lived in our own strength but in that which is substituted for ours and supplied from without. But it is certain that we do not learn this truth from any teaching of others, nor do we realize it always when we acknowledge it with our lips. Like all other Christian truths, it is only learned by experience. It comes often through difficult and painful experience of our own weakness, ignorance and helplessness. Not until we are weak do we begin to be strong.

When God called Gideon to the work of delivering Israel, Gideon was stunned by the magnitude of the undertaking. He did not see how it could be done and he was unwilling to undertake it. He made every effort he knew how and tried in every way he could to get out of it. What he said was at first, "It was an impossible task for him and it was well that he realized it. But when he had confessed his impotence, it is said, 'the angel of the Lord looked upon him and said, Go in this thy might.' There was something in the look and in the way he spoke that was satisfying. It was the end of doubt and quibbling and controversy. He went to God's command and in His strength. The truth of his real dependence upon God was set to be further exhibited, for all of the thirty-two thousand in his army except the three hundred were to be dismissed and he was cast wholly upon the strength of the Lord. He and we were to learn that it was not by might nor by power but by the breath of Jehovah.

Sometimes the Lord has a harder time disposing of us of self trust than in the case of Gideon. He wrestled all night with Jacob. He was harder to subdue. It was not primarily that Jacob wrestled with the angel, but the angel wrestled with Jacob, and not until he had made him lame for life did he yield. Jacob had lived by his wits for many years. He had attributed his success not so much to the favor of God as to his own shrewdness. He had come to feel himself a match for anybody or any situation. This self-dependence must be broken. He finds unexpectedly that his brother

is still determined to be avenged and is coming to meet him with a company of armed men. This taxes the resources of his ingenuity to the limit, but he went to work at the problem in his usual way. But the angel of the Lord met him that night and he underwent a great spiritual conflict, an agony of soul. Many of the soul's supreme conflicts have been in the night watches. Some of us can bear witness that many of the hardest fought battles have been while others slept. The Lord was not willing that Jacob should win the promised land with his wits. It must be in consciousness of human weakness and relying on the arm of the Almighty. It was more than a question of how he was to enter Canaan, it was a spiritual crisis in Jacob's life. It was the substitution of the strength of Jehovah in his life for his own powers and diplomacy. It is a great moment in life when we learn to fling away self trust and grip the strength of Omnipotence. Do we ever fully learn it? Do we not have to learn it over and over? It is a great lesson; it is the transformation of Jacob into Israel, of a subtle schemer into God's prince and nobleman. Blessed is the man or woman who has had the opportunity to discover his own weakness and God's strength, and who learned the lesson. This is not for the exceptional few; it is the universal necessity. Many a Christian life that is a losing struggle would be made a succession of victories if this lesson were learned. Many a man or woman who goes forth to work for God would find his failures become triumphs if he would substitute the strength of God for his own. The self-confident rashness of Moses could not deliver Israel by smiting down the Egyptian, but when he said, "Who am I that I should go before Pharaoh?" God said "I will go with thee." When we learn to put away the insufficient strength of our wills and our efforts and adopt the power of God instead we will prevail. When we can confidently say, "Stand still and see the glory of God," then we will hear Him say, "Go forward." When we feel our utter insufficiency to fight the battle with temptation to meet the "world rulers of this darkness, the spiritual hosts of wickedness," and are "strengthened in the Lord and the might of His strength," then we are conquerors.

"Spirit of God, my teacher be,
Showing the things of Christ to me."

Following Christ Hereafter.

Not only are there truths and experiences in the Christian life which we cannot possess with patient waiting, there are places where we cannot go with Him without proper discipline. Jesus not only told Peter he was unprepared to understand the spirit of the act of washing the feet of the disciples, but a little further on when Peter had heard Him speak of going away and their not seeing Him, and had asked where He was going, Jesus did not tell him, but said, "Whither I go thou canst not follow me now, but thou shalt follow me afterwards." There

were probably two reasons why Peter could not go with Jesus then. The Lord had further work for Him to do, and he was not ripe for the other world.

Peter had that in him which would in time prepare him to go anywhere with Jesus, but not now. His personal attachment and devotion to Jesus was the seed of all religious experience. The man who has that may have, yea, will have all the rest. That will bring to him all the full fruitage of the Christian life, and fit him for any service that may be later demanded of him, but it does not mean that he is ready for it now. The man who does not have that is not now and never will be fit for any Christian service. When Jesus after His resurrection was probing Peter's heart and commissioning him to feed his sheep, the one question he asked was "Lovest thou me?"

But even a holy zeal born of love to Jesus does not alone prepare a man to go anywhere with Jesus nor render any and every variety of service. Many a young preacher has made the same mistake as Peter and rashly said, "I am ready to go with you to prison and to death." Peter was entirely sincere and if he had met only such foes as he anticipated he would have been equal to the emergency. He wasn't afraid of Malchus, but he trembled before the maid that asked him about being a disciple. He was mistaken about being ready to go to prison and to death. Moses struck down an Egyptian and then got seared and ran away. Elijah killed four hundred and fifty prophets of Baal and then ran from Jezebel. He prayed the Lord that he might die, and then got up and kept running. A great deal of the sap of self-confidence has to dry out of us before we can go to heaven in good condition or even go to the heavy tasks of this life with the proper preparation. One of the last things Jesus said to Peter was, "When thou wast young thou girded thyself and walked whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not."

But however unprepared now, we shall follow Him hereafter. Being saved is not a mere getting to heaven: it is getting ready for heaven; it is being made fit for heaven. He who began a good work in us will carry it on unto the day of the Lord Jesus. It is certain that, however immature we may be now, there is that in the grace of Christ that is equal to making us in very deed the sons of God. Faith in Jesus and devotion to His person are a transforming power that will never cease till we become like Him and enable us to follow Him anywhere.

Tom Watson and McRea.

We do not mean by putting these names together to put the two men in the same class. We do not believe they really have anything materially in common or that if they knew one another that they have the slightest sympathy with each other. Brother T. F. McRea is a man whose soul is on fire to give the gospel to the lost. A personal, friendly and intimate acquaintance

with him shows him to be a man possessed of the missionary spirit as much as any man we have ever known, and we have known a good many missionaries. He was in this country recently for a year on account of failing health, and could not be happy here for his heart was in China. He was called to one of the most prominent churches in Mississippi at a time when it was thought with good reason he could do more to build it up and make it a force in the Kingdom than any man of whom they knew. His health was still uncertain, and he had suffered with a disease contracted in China, from which no man had ever recovered in that country. He ran the risk of having it return by going back to China, but he said he had rather serve a short time among the heathen than a long time in his native land. He believed there were enough men who were willing to accept calls to churches in Mississippi while the heathen stretched out their hands in vain for more missionaries. His is the heart of a true missionary and he ought to have the prayer and support of every man who loves the Lord and loves the lost.

As to Mr. Thomas Watson, he is a man of entirely different, not to say opposite, conception of life and religion. It is well known that his race antipathies are such as to make it impossible for him to sympathize with any effort to evangelize or minister to the uplifting of the people of a different color or speech from his own. By this is not meant that he would not do a personal kindness to a negro, as a man might toss a bone to a favorite dog or feed a hungry hound. But one will look in vain in his writings or his life for any effort to bring the saving ministry of Christ to the degraded and godless nations of the earth. It is said that his pastor has not charged him with the crime of making a contribution to missions. His whole effort has been to discredit the work of missions in the minds of the uninformed. He knows nothing of the Spirit of Christ that goes out to minister to those races who have not the light of the knowledge of the glory of God in the face of Jesus Christ. His is the very opposite of the Spirit of Jesus.

The worst assaults upon missions are not always by those who openly proclaim their opposition to missionary effort in any form, but may be by those who object to the way it is done. It is a favorite way of the devil to say that Jesus is all right but the churches and the preachers are all wrong; just as he says, "It is right to become a Christian, but don't do it now." It is more effective because less open and straightforward. Mr. Watson makes his fight on the giving to the heathen a doctor, a hospital, a school and so forth. While it is true that the chief business of missionaries abroad and those at home who support them, to give the heathen the simple Gospel it is ours also to administer to their needs as the exigencies require or opportunity permits. Jesus Christ when on earth ministered to men's physical and intellectual needs and we are not followers of his unless we walk in His steps. The Chris-

tian world a few years ago was greatly moved by the famine in China. Hundreds of thousands of dollars were sent to feed them, and it was distributed by the hands of our missionaries. Brother McRea was personally engaged in this work, and did a noble and never-to-be-forgotten service. We are sorry if Mr. Tom Watson has no sympathy with this sort of thing. If he convinces any unwary reader that we are under no obligation to relieve the sufferings of others or deliver them from intellectual and spiritual bondage, it will leave him maimed in his Christian life.

The whole truth of this matter is that he is an enemy of the missionary work, and the sole effect of his writing is to destroy missionary interest and effort. Those who are chiefly influenced by him are the members of our churches who never did want to do anything for missions and were eager for any excuse or defense for their doing nothing. The Christian life is going out after others, a life of service, a work of ministering, and seeks only the first and the best avenues through which it may minister to the needs and the highest development of others. In doing this it reaches its own perfection. The only use that Tom Watson has for the open letters of Brother McRea is to help destroy the missionary work that McRea is doing.

LAYMEN'S COMMITTEE MEETS.

In response to a call from N. R. Drummond, chairman of the executive committee of the Baptist Layman's Missionary Movement, the following members of said committee met in the parlors of the Jackson Board of Trade at 8 p. m. N. R. Drummond, M. P. Love, Dr. J. L. Johnson, Jr., Prof. A. J. Aven, J. M. Hartfield, J. E. Austin, A. H. Dale and H. L. Watts.

The meeting was called to order by N. R. Drummond, who requested H. L. Watts to act as secretary.

Prayer by Dr. A. V. Rowe.

Brother Drummond stated that the object of the meeting was to decide the matter of having a layman's State convention as suggested by Dr. Henderson.

On motion of Dr. J. L. Johnson, Jr., the committee voted unanimously for the State convention.

The next question considered by the committee was the time for holding the said convention.

After quite some discussion by almost all the members present, on motion of Brother J. M. Hartfield it was decided to hold the convention in February, 1914, beginning on Tuesday evening, the 10th, and closing on Thursday evening, the 12th.

At this point, Chairman Drummond suggested that before we decide on the place for holding the convention, we consider some of the things that will be expected of the city in which the convention is held, such as necessary funds for advertising the convention and defraying the expenses of a field man. W. H. Bagwell, member of the Second Baptist church, offered to guarantee \$350

for this purpose if we would bring the convention to Jackson. J. B. Lusk, president of the Jackson Board of Trade, agreed that if we would bring the convention to Jackson, that it should be known in every nook and corner of the State.

On motion of Brother J. M. Hartfield, it was agreed that the city in which the convention is held shall be required to expend \$350 for advertising the convention.

The next matter of importance was the selection of the place for holding the first Baptist Layman's Convention ever held in the State. Jackson was placed in nomination by W. H. Bagwell, and Hattiesburg by M. P. Love. It is needless to add that the committee was charmingly entertained by the representatives of these two aggressive, wide awake and progressive cities, as they presented in eloquent and forceful language their respective claims for the convention. Those who spoke in behalf of Jackson were W. H. Bagwell, Dr. R. M. Curry, General J. B. Sterling and J. B. Lusk. Colonel R. H. Henry said if we would bring the convention to Hinds county, he would gladly extend to us the use of the Daily Clarion-Ledger free of charge.

Those who spoke in behalf of Hattiesburg were M. P. Love and Dr. J. L. Johnson, Jr. Chairman Drummond called for a rising vote on this question and Jackson won the victory.

On motion of M. P. Love, Chairman Drummond was authorized to appoint a program committee consisting of three members, and that he, Drummond, be one of the three.

On motion of Dr. J. L. Johnson, Jr., Chairman Drummond was authorized to appoint a steering committee consisting of five members with Brother J. M. Hartfield, chairman of said committee.

On motion of M. P. Love the chairman of our executive committee was authorized to appoint a field man for 60 days, said man to be subject to the direction of the chairman of our executive committee and that of the steering committee.

Dr. A. V. Rowe spoke briefly on the creditable work which has been done by the laymen, and the vital need for more strenuous effort on our part for the larger work just ahead of us.

Prof. A. J. Aven spoke briefly in the interest of organized effort on behalf of State Missions, which important matter should be taken care of before the Baptist State Convention, which is only 90 days in the future.

Captain Ratliff spoke very briefly as to how State Missions originated in the Central Association of which he was a member, and how it was afterward turned over to the State Board and of its wonderful progress.

Chairman Drummond requests every member of the committee to attend the meeting of the associations in his respective district in the interest of State Missions.

Closing prayer by Prof. A. J. Aven.

H. L. Watts.

SEEING AND DOING.

"Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes—
The rest sit around it and pluck blackberries."

Alas, how many sit around it and pluck blackberries!

How many, because they cannot do big things, will not do the seeming little things?

If we only had the gift of knowing just what is most needed everywhere and of doing the needful things! So many are afraid of being misunderstood and they keep their kind impulses restrained and hesitate to give forth even their helpful thoughts to another.

We seldom know the hidden needs of another heart and life, but it pays to take the risk. Many women who could be very useful in many ways fail to do anything because they can't do the things they think they want to do.

I am going to talk to you, reader—just you—and ask many questions: Are you sitting around plucking blackberries? Has your church stopped growing in the blessing of conversions? Does the Lord seem to be withholding His hand from your life and work? If so, can you not reason out the cause? Are you at work? What are you doing?

Some years ago you had no church, no Sunday School, no organ, no prayer meeting, no pastor and no money. Today you have a church, an organ, splendid pews, a fairly good Sunday School, a pastor on a small salary—but still no money.

How did you accomplish all this? The good Lord blessed your efforts. You worked for something; you prayed and sang and desired with a fullness of desire these blessings and they came. God gave them. You were given new souls in your midst, and these new souls worked for a time. Are you working now? Have you worked for the past year? Have you been content to stay still, to pay the pastor's salary, give a little for missions, and be satisfied? Then is the Lord continuing to bless you by giving new souls into your midst? Remember, no fruit will spring up where no seed has been sown, but all kinds of objectionable weeds will grow rapidly in untilled soil. Till the soil. Sow the seeds of good so rapidly you leave no place untilled for the weeds to find room. Work the small vineyard given unto you. God will bless your

prepare her for the high school work in the homeland, except in music. I made some inquiry as to the cost of suitable grounds. There is a beautiful location of six acres overlooking the city, on a new car line, which can be bought for \$25,000. This property is rapidly advancing. Brother and Sister Bagby ought by all means to return to the States for a needed rest.

In a letter I hope to give an account of a remarkable work being done at Novo Odessa among a Lettish colony.

On board the Demerara.

work by giving unto you new souls and renewed spirits.

Have you a good woman's society in your church?

Have you a Sunday School that is growing in numbers and in far-reaching usefulness?

I want to tell you about a senior class in a Sunday School with which I was associated one session where I taught in a city where there were many colleges and, therefore, many hundreds of girls and boys and young men and young women to be reached and helped by the churches and Sunday Schools. The senior class had a room, an organ, a chorister, a choir, and a library, all its own, and it is truly an inspiration to see them at work. They had a missionary in Japan to reach and cheer and bless. They appointed a committee each month to write to this missionary enclosing cards giving interesting views of the home and postage. She got views of her section of Japan and sent them with long letters giving accounts of conditions in that interesting country.

Another class in that Sunday School had China; another had poor troubled Mexico.

And right here, let me ask you, if you really wish to take up some helpful work, get your class in touch with some lonely missionary in Mexico and send letters telling of what your church is doing and has done and write something cheerful and bright to her. You have no idea what your letter will mean to her—lonely and troubled in a country torn by war and conflict. Say something that will cause her to feel that someone cares for the work she is doing and wants to help. The very effort you make to write these letters will cause you to reach higher heights.

Does your class do anything except recite the lesson and sing a few songs? Do you want a class room all your own where the lesson can be taught quietly and, therefore, be made so much more impressive? Then, can't you get the class interested and build one? The very fact that you are at work will lift you up and give something high and fine to your class. Some years ago with apparently less money, you went to work and with God's help you did great things. Can't you take hold of your faith and begin again and believe He will bless again?

Do you always have the choir ready and the hymns practiced? Do you pass on the good things you have to read? Do you ever try to see that the church is cleaned and ready for the worship of the Master? Do you think to carry flowers and brighten the organ or the pulpit with beauty? Are you longing for big things to do or are you doing the little things that need to be done?

"Finding, following, working, struggling,

Is He sure to bless?

Saints, apostles, prophets, martyrs,

Answer—"Yes."

Tessa Willingham Roddey.

Wiggins, Miss.

MISSION SECTION

A NOTABLE MEETING OF THE NORTH CHINA MISSION.

F. McCrea, Chefoo, China.

The North China Mission of the Southern Baptist Convention has just closed one of the most notable meetings of its history. It met in Chefoo from July 6th to 13th.

This meeting was notable for the spirit of prayer that prevailed. For months some of us had been praying for this meeting, and a deep spiritual tone pervaded the meeting from beginning to end. All of us felt that God was with us and leading us to new heights of spiritual experience.

As a result, this meeting was notable for the fraternal spirit that prevailed. We all felt that we loved each other as never before. Many high notes of spirituality were touched by Brother Glass's exposition of I Cor. 13:13 in one of our devotional services, searched every heart to its depths, and we were put to shame as we measured our lives by this plummet line of the Holy Spirit's.

It was notable, also, for the spirit of unanimity. Sharp differences of opinion were manifested in debate but in the end all important matters were disposed of by unanimous votes.

As to the work itself, two important keynote were struck—evangelism and self-support.

The highest point that the meeting reached was on Friday morning when the mission unanimously voted to ask God and Southern Baptists to send this mission thirty evangelistic missionaries within the next three years to open new work and to train our hosts of young converts in the Word of God. We adopted this motion by going to our knees and remaining there for nearly an hour as heart after heart lifted up prayer to God for these workers and thanked Him in anticipation of their coming.

We urged these workers to go into the vast sea of territory where the Gospel is not being preached. One missionary said yesterday that there are unoccupied sections near us that are as large as the territory now being reached by our entire mission.

We urged these workers, too, for the training of the great numbers of converts that are entering our churches. Our churches report 2,358 baptisms during this past year and a total membership of 5,753. Pastor Li of Hsingtzu, who has baptized more people, probably than any other man in China, said to one of our missionaries recently that we must keep receiving new members until we can't read in the Bible and for Christian service like we already have. Another Chinese pastor said, "Our churches are full of babies for Christ and we must train them, or our work will suffer." Unless we teach the masses to these masses of converts the Christian church will be overwhelmed with heathenism as the early church was.

The feeling was also very manifest that we must emphasize self-support and put more responsibility upon the native Christians.

A WEEK IN THE GREAT STATE OF SAO PAULO.

By W. Y. Quisenberry.

This state is one of the richest and most influential in Brazil. Of the six presidents of the republic, four have been Paulistas.

Brazil produces four-fifths of the coffee of the world and one-half of this is produced in Sao Paulo. The city of Santos is the greatest coffee market in the world. We had the pleasure of visiting a coffee fazenda of 10,000 acres, on which were 500,000 coffee trees, and which employed 1,300 laborers. We were shown marked courtesies. We were taken through its beautiful flower gardens and orchards of 20 acres, treated to several varieties of fruits, taken through the elegant summer home of its owner, who has a palatial winter residence in Sao Paulo, and were served with delicious coffee. We were permitted to see the process of harvesting coffee, from its being gathered from the trees to its being bagged for the market. It would be interesting if we had the space to tell in detail of this process. When we went to our auto to return to the city we found that about two bushels of delicious oranges had been put into it for us, all of this complimentary. The owners of these great coffee fazendas spend the most of their time in their city homes. They employ overseers to manage for them. The laborers are kept in ignorance and poverty, are all Roman Catholics and know nothing else on the fazenda. The priest goes out once a month to say mass for them, and from what I could learn, the moral conditions are wretched beyond description. Here is a mighty opportunity. These country people are hungry, very hungry for the bread of life; one's heart is made to bleed as he looks into the faces of these beautiful little children and remembers what is to be their condition in the future, and if neglected, in eternity.

We were met (my wife and I) at Rio by Dr. Bagby and by letter from Brother Edwards with an earnest invitation to visit Sao Paulo on our way south rather than on our way north, so as to see the girls' school while in session, so we yielded and changed our route.

The city of Sao Paulo, the capital of the state, has a population of 400,000 and is growing rapidly; 6,000 new homes were built during 1912. The temptation is to tell of some of its beauties and attractions, but I must hold myself to its religious conditions. Everywhere one looks, one sees evidences of

It was decided to elect a committee composed of ten missionaries and ten leading Chinese to canvass the whole educational question and to advise the mission and the native association as to our higher educational problems and the problem of self-support in education.

Our mission faces the future united, hopeful, prayerful. It is China's day of visitation and of our opportunity and testing.

Catholicism. Catholic churches are the most prominent feature; they are splendid in architecture and as a rule fronted or surrounded by a beautiful park which is kept up at the expense of the city. I visited two of these and at both they were packed to the doors by apparently all grades and classes of men, women and children. There was a marked spirit of reverence and hush. With the brilliant glitter of gildings and electric lights, with a sickening smell of burning incense and candles, gorgeously robed priests and altar boys, and with the tinkling of bells and with the wierd strains of a great organ, there appeared to be an appeal to the emotions and superstitions rather than to the intelligence, or from the instruction of the people. The priests make no effort, so far as I could learn, to preach. In every cathedral the statue of Mary has the most prominent position. As I see it thus far, she is placed before Jesus. She is prayed to rather than to Him. Under one of her images we saw, "Thou art all beautiful, O Mary," and under another, "O Mary, mother of sinners, pray for us." I see no evidence that Catholicism is dying. We saw the foundation of a new cathedral on the most prominent square of the city, which is to be built at a cost of \$2,000,000. In connection with every church there is a school, well housed in splendid buildings; as to what is being taught I do not know.

Now, what of our Baptist work in this mighty city? In the city itself we have three small churches, with no church buildings, worshipping in rented halls, two of which are very small and illy fitted for the best service. The First church has a fairly good hall, will seat 300, presided over by Brother Coquelle, a native who struck me as being a man of fine spirit and devout piety. He has not had the advantage of a thorough education, and has to work from 7 a. m. to 5 p. m., every day in a railroad office to help support himself and a large family. I preached at 11 a. m. in this church to a cosmopolitan congregation; there were twelve nationalities represented, five in the front few. God graciously blessed His Word; there were two professions of faith. Brother F. M. Edwards interpreted for me. At night I spoke at the Second church and Brother Bagby interpreted. Here the hall was crowded to the doors and people stood out on the street far as they could hear. God wrought marvelously among the people, and there were some twenty-five or thirty public professions of faith. It was glorious to be present because all felt the conscious presence of the Holy Spirit. The singing was wonderfully soulful, and how these people love to sing! Brother Edwards, the consecrated, zealous, indefatigable worker, is pastor in this church, and how his heart yearns for a building in which to preach to the multitudes.

On Saturday night I spoke to the Braz church, which has only a little rented hall. It was packed to the doors, and the street was blocked by those anxious to hear. There were two professions, one of whom was a uniformed soldier, who stood outside the door to hear. Mothers stood up with their

babies in their arms in their anxiety to hear, and this anxiety did not seem to be prompted by curiosity; it seemed to be a heart-hunger. A handsome young man, in telling his experience as he was being received for baptism, said that the study of the Bible had led him to accept Christ. The Word of God is still "quick and powerful" here. This rapidly growing city, larger than Louisville and Nashville combined, and apparently just beginning its growth, has only three little chapels rented! The Second church has just bought a lot 30x120 feet, not what I would like to see them have, but the best that they could do; it is all the Baptist property we have in the city of Sao Paulo with only two American missionaries and they undertake to superintend the work in other cities and villages. In this great state we have fifteen churches, none of them efficiently equipped, and yet before them marvelous opportunities. I spoke at four of these outside of the city of Sao Paulo, and at three the congregations could not get into the buildings. At Mogy the crowd jammed in and about the windows, and at the close of a three hours' service, I had the pleasure of baptizing an old woman who had passed her ninetieth year, who had walked twenty miles to follow her Lord in baptism. The ordinance was administered in a back yard in the moonlight, surrounded by happy believers. How I wish our brethren in the homeland could realize the needs of Brazil, and if they could I believe they would take a great joy in many times multiplying their gifts. I should like to give detailed accounts of each church.

Now a word as to our important school for girls and women in Sao Paulo. This has been presided over by Brother and Sister Bagby for twelve years. They have labored faithfully and zealously, yet under great difficulties. They had no building except rented quarters, for which they are paying \$233 rent per month. This property consists of two residences in the best part of the city, only one block from the president's mansion. I found here 120 remarkably bright and handsome children and young girls. Many of these have come from homes of high social and financial positions, girls from the big coffee fazendas and from the high official class. The buildings are not what ought to be had, either for class work or for housing. There is no chapel and no dining room sufficiently large to accommodate them at one time. Some of the rooms have been divided and made into smaller bed rooms. I noted in one room six beds, one above another as beds on a steamer. Under these conditions, Brother and Sister Bagby are trying to work and are working. This school greatly needs a well equipped young man and his wife and several other well equipped Baptist teachers, and by all means, we Baptists ought to provide grounds and buildings here for a Baptist Woman's College. The possibilities and opportunities here offered are limitless, and, as I see it, unless something of this kind is done we shall not be able to do our best work in Brazil. The school at best does not attempt to take a girl further than to

FIDINGS OF THE KINGDOM

E. E. Thornton, Houston: I have been in a good meeting last week at Okolous. At the close I baptized three fine boys, each about fifteen years old. I am sending you their names, and will take advantage of the special offer to new members for them.

Rev. T. J. Batton, Puckett: The writer closed a meeting at Strong River church on July 31st. B. Jones, of Lucedale, preaching. We had a great meeting; eight additions to the membership of the church—four of them by baptism. I am now in a meeting at Rock Bluff, G. Pope preaching.

Rev. R. W. Bryant, Union: The meeting of Union came to a close Sunday night, August 11. The interest grew from service to service. We had as our help Rev. A. T. Cinnamond, Senatobia. He is a strong and forceful preacher. The visible results are eight by baptism and three by letter.

Rev. B. A. Ashworth, Kola: We have just closed a meeting at Lebanon church, where I am pastor, Brother J. P. Williams, of Collins, preaching. It was a great revival, especially among the church members. A great many stood in on the last day of the meeting and testified to the Lord. There were ten who came into the church.

Rev. Z. T. Sullivan, Clinton: We have just closed a great meeting at James Bayou, Simpson county, Brother W. A. Sullivan preaching. Brother Sullivan preaches salvation by grace. I would that all of our preachers did. Brother O'Ferrill began our meeting at Home Road yesterday. I go to him today (Monday). I conducted a short service for Pastor Jenkins at Forest last night. Brother Jenkins has a fine people here.

At meeting at Pleasant Hill began on Saturday night before the fourth Sunday in July, with Rev. W. A. Sullivan preaching. We had a great meeting—four accessions to the churches—two by letter and three for baptism, and the churches and people greatly revived. Brother Sullivan is good help and my church will do well to have him in the meeting. I am at Chaparral, Wayne county, in a meeting. The Lord have all the praise and glory.

Rev. J. W. Steen, Route 1, Florence: Our meeting began at Stallo on Saturday, July 26. Brother B. Champlin, of Philadelphia, doing the preaching. He believes the Bible and preaches it. That kind of preaching for seven days had effect. There were 10 additions to the church—six by baptism. We confidently expect more results from this meeting. Mrs. Champlin accompanied Brother Champlin and rendered great assistance as a personal worker. The work of the Lord seems to be in good hands in these two workers for Him.

Rev. A. T. Cinnamond, Senatobia: I have just closed a week's meeting with Pastor R. W. Bryant and the saints at Union. Eight fine young people received by baptism, with indications of more reaping to follow. Brother Bryant is a strong, progressive leader, his church among the best in character of membership, and the best and community one of the very finest in the state. Superintendent Moore and his corps of teachers are making the Sunday School hungry for progress, and Mrs. Neff and Lawyer Long lead a choir that is a joy to hear.

Rev. D. W. McLeod, Gallman: Our meeting at Gallman closed last night, after having continued six days. The pastor did the preaching. Visible results were the church revived and six accessions. The pastor has the

assurance that he has a stronger hold on the hearts of the people than before the meeting began. The people stood by the pastor nobly. Special mention should be made of the assistance rendered by the Methodist pastor, who was present at several services, and also by Brother Gordon Lott, a licentiate from Pilgrim's Rest church, and a student at Mississippi College last year. We believe this young brother has a bright future before him. Tomorrow we begin our meeting at Damascus, the pastor preaching. We are praying for a revival and an ingathering.

Rev. Bunyan Champlin, Philadelphia, Miss: I have just closed two meetings; one with our own church here, and one with Brother Steen at Stallo. All things considered, these have been two of the best meetings I have ever held. God's Spirit was present in great power, both at Philadelphia and at Stallo. Twenty-four were added to the church here, and 10 at Stallo. I also had the pleasure of preaching at Plattsburg on the fourth Saturday, and two fine young men surrendered their lives to our blessed Master. His holy name be praised! My arrangement with the Philadelphia church is for three Sundays per month, and I hold meetings for the remainder of my time. I am open for two or more meetings this summer and fall, and would be glad to get in touch with such churches as may need my services.

Rev. G. W. Riley, Houston: Rev. Geo. C. Cates, of Louisville, Ky., has just closed a gracious meeting with us. The meeting continued five weeks. Brother J. P. Harrington, of Corinth, preached the first week, and all who know "J. P." know it was well done. Brother Cates in his own unique and matchless way preached for four weeks with great power. Those who have heard him through a meeting need not be told of his great emphasis on the doctrines of salvation by grace, faith and personal consecration. His proof-text throughout was Mark 11:22, "Have faith in God." The effects of the meeting were far reaching throughout the town and the country round about, and a great number of conversions and many accessions to our churches and the churches in neighboring towns and in the country. God's blessings upon Brother Cates and his great work.

Pastor A. A. Walker, Water Valley: I wish you could have been with us all day yesterday. At both services we had to turn people away for lack of room. The service for our old people was the sweetest ever had here. More than half a hundred of all denominations were present whose heads are blossoming for eternity. Sunday evening we baptized six into our church—a mother and daughter were buried with our Lord in baptism together. We have had eleven accessions during August and have others for baptism next Sunday evening. We are writing this not in a spirit of boasting, but all who know this field, know full well that it has for two years been a hard one, account of labor troubles, etc., but God seems to be moving among the people and we are on the verge of better times. This is simply to ask that all our brethren everywhere remember Water Valley and the pastor in their daily talks with God. Some of us see the dawning of a new day and our hearts are overflowing with gratitude and praise to our God.

Pastor C. C. Pugh, Hazlehurst: We are planning to hold during the month of October a conference, or institute, which shall have for its aim both instruction and inspiration, dealing with some practical things of the Kingdom and of our own church life. There will be specialists to discuss missions, Sunday School work,

enlargement and enlistment, and such like subjects. It is hoped that the churches throughout our association will be represented through their pastors, deacons and any others who will attend the meetings. Dr. A. C. Cree, of the Home Board, has indicated his willingness to be with us, and a representative from the Sunday School Board and from the Foreign Board will be with us, beside others. Nothing is more characteristic of modern church life than the new emphasis that is being placed on "methods of work." As the church is looked to for standards of life and conduct, why should it not also be the business world's standard in the matter of methods of doing things? From the standpoint of a mere business enterprise, the church should be the model for every business institution in the community. It is earnestly desired that the conference we have in view will mean much of practical value to our church.

Rev. R. M. Boone, Gloster: The work at the First Baptist church has been moving on fairly well, considering that many of our best workers are away on their summer trips. Today our church adopted a plan for a new house of worship. It will be a duplicate of the plan of the Baptist church of Columbia, with slight changes and of pressed brick veneering. The boll weevil, as is known, has struck this section worse than any other, and in consequence, many of our people have moved away. But despite all these reverses we are going to build, and we believe the Lord will greatly bless us in so doing. We held a meeting in June in which the pastor did the preaching and Brother Sidney Johnston led the singing. The meeting was held for the benefit of the church; the congregations were large throughout and we trust much good was done. As one sister expressed it, "Whatever there was of the meeting, it won't leave us after the meeting closes." I assisted Brother Gardner in a meeting at Providence some six miles from here. The meeting lasted five days with dinner on the ground and two sermons each day. There were five received for baptism. I go out into Wilkinson county tomorrow to help Brother Gates in a meeting at one of our mission churches for a week.

Brother W. H. Patton, Shubuta: I don't know of any part of the State that has made such wonderful development in missions and church building as Leakesville and some adjacent churches. At Leakesville they have one of the nicest churches for a small town that I know of. I believe they have gone to half time and their mission collections have increased wonderfully, and the churches in the country have built nice houses and the Sunday School in one of them gave more than \$65 this year to missions and the church had not given the fifth of that much a year or so ago. There are two churches near Leakesville, Sweetwater and Fellowship, and Brother M. W. Ball, of Bettie, Miss., belongs to one of them. He was induced by his pastor, Rev. J. J. Walker, to attend the Southern Baptist Convention at St. Louis. I met him on the train coming back, and it was amusing to hear him tell in his way about how he liked the convention. He went back home fully enthused on missions. He said that his people did not believe in the convention but that they would send him up there and let him come back home and tell them about it. At a mission station that grew out of this church last spring the brethren have decided to organize a church and propose to have a clause in the constitution that each of their members should "tithe" or that it should be a tithing church; this brother and six other brethren obligated themselves to that. Brother Walker is intensely missionary, and those people are following him. Get more of the brethren from the country churches to go to the convention and go back and report as this brother did.

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NEWS IN THE CIRCLE MARTIN BALL

Pastor F. M. Dowell did his own preaching in his church at LaFollette, Texas. There were 48 added to the church. A pastor can conduct his own meeting.

At the encampment at Pelham Heights, Ala., Prof. R. E. Gaines, of Richmond, Va., will deliver the opening address. The encampment is in session this week.

Dr. T. B. Ray, general secretary of the Judson Centennial fund, for the Southern Baptist Convention, is looking for a man or men to represent the centennial work in Missouri.

The Baptist Courier last week came out in beautiful cover, presenting a special "write-up" of the Greenville Female College, Greenville, S. C. This is one of our great female schools.

The Florida Convention will meet at Arcadia. This is the location of the Baptist orphanage. The church recently finished a splendid meeting house. All things are now ready.

Baptist Advance: "Ten Catholics have joined the First church, Fort Worth, Texas, since January 1. It is not an unusual thing for Catholics to be converted and join the Baptists.

Rev. T. E. McKenzie has resigned at Fordyce, Ark., to accept a call to Sauger, Texas. He was at Fordyce one year and did good successful work. He could not stay away from Texas.

Rev. Andrew Potter, of Paris, Tenn., has been called to the First church, Collinsville, Okla. He has resigned his position as missionary of the Western District Association to accept the call.

It is stated that Rev. Jno. R. Clark has resigned the Calvary church, Cairo, Ill., and will enter the evangelistic field. He has been challenged to debate with a Campbellite preacher. The debate may be arranged.

There was a farewell service held in the Walnut street church, July 27 in honor of Dr. H. A. Porter. He begins his work at Gaston avenue church, Dallas, September 1. Several ministers in Louisville made addresses.

Brown University has had \$1,000,000 added to the endowment fund. \$225,000 of this amount has been set aside as the foundation of a pension fund for teachers. Most of our schools are not able to have a sufficient endowment.

Secretary Willingham has a proposition from a good brother to pay the salaries of ten missionaries if a similar number can be had among Southern Baptists. Surely that number can be found among our wealthy brethren.

The meeting at Houston, conducted by Evangelist Cates, continued for four weeks. Many members of the church were "half-soled." Thirty-four were added to the church. Other churches in town and country had additions.

The church at Carrollton has just enjoyed a spiritual uplift. Pastor McCool was assisted by Rev. Harry Leland Martin, of Indianola. His sermons drew large crowds. Ten were added to the church. The meeting reached the town.

Editor-Evangelist W. D. Upshaw recently assisted Pastor J. H. Oakley in a good meeting with the church at Whiteville, Tenn. There were 30 additions to the church. It was said to be the best meeting in the history of the town.

It appears to us that it is very little use to fill our papers with appeals for Home and Foreign Missions for the next two months. It is right that State Missions have the right of way. The State Mission secretaries put in their time in April and May for them.

Editor E. E. Folk resents the charge made by Catholic priest Phelan, of St. Louis, that "men in Tennessee have neither religion nor morality." He characterizes the utterance as a malicious and deliberate falsehood, and is not sure that the uglier and shorter word should be used.

The great work of enlisting the country churches cannot be done by the pastors of the town churches for their hands are full. It cannot be done by attending chautauquas and conventions and encampments. Men must get out in the country and bear some of the hardships. It cannot be done by the unemployed country pastors.

Ague Attacks Quickly Cured



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Thousands who have experienced the wonderful healing power of Swamp Chill and Fever Cure are now telling their friends and neighbors about this magical remedy. You, too, should try it and when it has proved its benefits to you and your family you should spread the good news and lend your aid in the mighty effort we are making to rid the country completely of chills, fever, ague, grip and malaria. This is a tried and proven cure. It acts with magical swiftness—cures worst cases in only three days! Not a bit harmful as it contains no arsenic or other dangerous drugs and therefore causes no bad after effects. Just a pleasant tasting tonic syrup that goes at once to the seat of the trouble and removes it and brings relief from the very first dose. Get a 50 cent bottle today. You need it in the house constantly to ward off, as well as cure, all attacks of chills, grip, colds and malaria. Your money back if it fails. If your druggist doesn't handle Swamp Chill and Fever Cure send 50 cents to the Morrison-Morton Drug Co., First Street, Ark., and they will see that you are supplied.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 282, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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The reunion at old Cherry Creek church, Pontotoc county, the fourth Sunday in June, was largely attended. This church ordained J. B. Gambrell, L. T. Leavell, Dr. C. M. Bigham, Martin Ball and several other preachers. It was a great occasion.

Pastor T. A. J. Beasley has just closed a gracious meeting with the Cherry Creek church, Pontotoc county. Many souls found the Lord, and 20 were baptized. He was aided by Rev. Henry West. No preacher in the State is doing more and better work than Brother Beasley.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

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 All activities of the State should send quarterly reports to Miss Margaret Lackney, but all money should be sent to A. V. Rowe, Jackson.

And my God shall supply every need of yours according to his riches in glory and Christ Jesus."—Phil. 4:19.

NOTICE.

Societies will please send the amount of the "Literature Fund" (ten cents per member per annum) to the Corresponding Secretary, Mrs. Rhoda Enochs, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

Don't doze with calomel. Swamp Chills and Fever Cure is better. At your druggist.

HOME MISSIONS.

Home Missions is a subject and a work that is much neglected. Few realize the need to consider the true meaning of Home Missions. Continually we hear Foreign Missions discussed and help is being sent every day by the millions in other lands who are groping in the darkness of sin. That is a good work, and God bless every one of us to do more every hour we live to send or carry the light of the cross into their darkened lives. But along with that, let us not overlook the duties at our own door. Our highest mission lies in the small duties around us. It may be only a kind word spoken, a kindly smile given, or some little good deed that seems insignificant to us, yet our Heavenly Father sees it all, and the recording angel writes it down in letters of gold.

Home Missions is the work of Christianizing the people of our own land by preaching the gospel and by teaching truth. But this is not all. After they are saved they must be trained for service. In the great commission (Matt. 28:19-20) where we are told to make disciples, the Savior also tells us to train and develop the converts. "Teaching them to observe all things, whatsoever I have commanded you."

All the prophets of the Old Testament time were home missionaries. Our Savior Himself taught Home Missions. He said, "Preach the gospel to every creature, beginning at Jerusalem," which means at home. Peter, James, Phillip and Stephen are all examples of home missionaries from the New Testament. Paul cared a great deal for this important work. He said, "My heart's desire and prayer to God for Israel is that they might be saved." Though he was a great foreign missionary, Paul preached all the time in the

empire of which he was a citizen. When Paul came first to a city it was his custom to preach first to the Jews.

If we expect to save other nations we must first save our own nation. We must set before them the right example and practice what we preach and teach. Examples and influence are more powerful than words. A converted Japanese who had come to America, saw a health officer stop a milk wagon to examine the milk. He asked why the officer was going to arrest the milk man. The American accompanying him replied that he was only seeing that the milk the man sold was pure. A little farther on he saw another health officer inspecting a meat market. Nearby was an open saloon. "Why," he asked, "are you Americans so watchful about matters that will destroy the body when you tolerate things that you know will destroy both soul and body?"

Another Scripture passage that pleads for Home Missions is "Righteousness exalteth a nation, but sin is a reproach to nations." The love and fear of God in the hearts of the people give a nation more strength than armies and battleships. If we had no Home Missions we would have no one prepared to tell the love of Christ to other nations. We must save our own nation, else how can we expect to save other nations? By saving America we can show to other nations what Christ is able to do for them. Because we are in a land of Bibles and have the light in our hearts it would be selfish for us to be satisfied to sit idle and not share the light with others.

The outer world is dark, my world is bright.
 It is not fair that I should have the light
 While others wander on in darkness still,
 I'll place my lamp upon the window sill,
 And keep it burning brightly that its ray
 May cheer some traveler on his homeward way.

The outer world is dark; my world is bright,
 It is not fair that I should have the light,

My life be freed from sorrow and from care,
 While others faint with burdens I might share.
 I'll keep heart's lamp burning that its ray
 May cheer some soul upon his lonely way.

Our mission may be a small one, yet if that little is the work our Heavenly Father has planned for us to do, if we do it conscientiously it is just as great in His sight as a larger task He has assigned to some one else. And we should perform the small task with just as much fervor and zeal as if it were a great one. Every good deed we do is a help toward Christianizing America, and with the thousands and thousands of foreign emigrants coming into our land all the time we should arouse ourselves to a realization of the fact that we must work earnestly and zealously if we would save our nation. Many of the foreigners converted in America will go back to their own land to preach Christ. A great many of those whom we think already know Christ are in need of more light. The cry for the bread of life can be heard from hungering ones all around us.

Even Peter, with his strong faith, was sinking right at the Master's feet, and cried, "Lord, save me, I perish." Since our Savior left

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REPORT OF THE SUNDAY SCHOOL OF THE FIRST BAPTIST CHURCH, WINONA, MISS., FOR SECOND QUARTER, 1913.

Resident church membership	285
Home department	80
Cradle roll	61
Enrolled in active school	215

Total attendance for April	356
Total attendance for May	680
Total attendance for June	757
Total attendance for quarter	1012

Divided by Sundays	13)2449
Gives average per Sunday	188
75 per cent of active enrollment is	162

Offerings.

Total offering for April	\$ 53.80
Total offering for May	44.55
Total offering for June	59.02

Total offering for quarter	\$157.37
Average offering per Sunday for quarter	\$ 12.10

Bibles.

Total attendance Bibles for April	436
Total attendance Bibles for May	460
Total attendance Bibles for June	503

Total attendance Bibles for quarter	1399
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Summary.

Total attendance first quarter, 1913	2355
Total attendance second quarter, 1913	2449

Total attendance for six months	4804
Average attendance per Sunday for six months	184 4-5
Total offering first quarter	\$249.50
Total offering second quarter	157.37

Average offering per Sunday for six months	\$406.87
Total attendance Bibles first quarter	1455
Total attendance Bibles second quarter	1399

Average per Sunday for six months	2854
Total attendance Bibles for six months	110

To God the Father, God the Son, and God the Holy Spirit, we give all the praise, glory and honor, through our blessed Lord and Savior, Jesus Christ.

Harry L. Watts, Superintendent.

Miss Cleora Billingsley, Sec.-Treas.

John 15:16; John 15:14; Matt. 28:18-20.

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Freedom and Authority in Religion

By EDGAR Y. MULLINS, D. D.

President and Professor in Theology in Southern Baptist Theological Seminary

THOSE who have become acquainted with Doctor Mullins' books, "Axioms of Religion" and "Why is Christianity True?" will welcome any new work from his pen. They will especially welcome one with the title given above, since there are no questions more insistent at the present time than those pertaining to freedom and authority in our religious allegiance.

Doctor Mullins has well fulfilled his task, and a most valuable and timely work has been produced.

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the world He has placed us here as His servants, and He is no less powerful to save. He uses us as instruments in His hands. There are numbers of lost souls right at our own door who are pleading to be saved. Let us work while it is yet day, for soon the night cometh when no man can work. First, we must awake to the need of this work and second, our people must give far more to Home and State Missions.

If we cannot cross the ocean,

And the heathen lands explore,

We can find the heathen nearer,

We can help them at our door.

If we cannot speak like angels,

If we cannot preach like Paul,

We can tell them of the Savior,

We can say, "He died for all."

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TO ALL CHRISTIAN MINISTERS.

The ministry of every evangelical denomination of the Christian church from the beginning have been "faithful dispensers of the Word of God." The fundamental principle of every Christian creed is "an unfeigned belief in all the canonical Scriptures of the Old and New Testament." The duties of the minister have ever been, not only to preach the Word, but "ever to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine" today is the assault upon the integrity of the Holy Scriptures. It is a movement to destroy the faith of men in the genuineness, authenticity and authority of the Bible as the Word of God.

A systematic and aggressive campaign has been launched. It has a two-fold object. It seeks to commit educational institutions to false standards of interpretation which open the way for every form of unbelief. It endeavors to introduce the same methods into Sabbath School instruction. It must be apparent to every thoughtful person that if this is allowed to proceed unchecked, children, youth, young men and women will be inculcated with the principles of this false doctrine. The disaster and ruin to religious life which have ever resulted from disregard of God's Word and denial of its authority will imperil every interest we hold dear.

We solicit your co-operation in an inter-denominational movement in defense of the old faith and the old Book. We seek to bring together in one great army all loyal Christians of all evangelical denominations to repel the assaults of this modern form of unbelief. All ministers who will aid in this work are requested to send a postal card with their name and address to the office of the Bible League of North America, 86 Bible House, New York.

Wm. Phillips Hall,
 President of the Bible League of North America.

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ering racks of hay and grain, sacks of produce, loads of sand and gravel, anything that needs moving, over miles of roads to market. It takes solid strength to stand up long under that. When next you ride on a load, listen to the constant racking, creaking, groaning sound of the wagon box, wheels, and running gear as the load pitches back and forth over the road ruts. Not an unpleasant sound, but the strain that causes it is hard on the wagon. I H C wagons—

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And there are many other reasons we have not room for here why I H C wagons are the best to buy. Weber and Bettendorf wagons have wood gears; New Bettendorf and Steel King have steel gears. A visit and a talk at your local dealer's, where the wagons may be seen and studied, will soon convince you as to the wagon you want. Get catalogues from the dealer, or, write the

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WHAT OTHERS SAY

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"The Biology of the Cross," by J. Benjamin Lawrence, has received unusually favorable mention from the press. It is written in the author's characteristic style, and is in many ways a remarkable book. The writer shows a clear knowledge of the Scriptural idea of the Cross, and its place and power in the scheme of redemption. The book is a unique presentation of the science of the Cross, as well as the divine teaching concerning it. The writer has broken ground that has been too long neglected. Anyone will be interested and benefited by reading the book.

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THE BAPTIST RECORD

JACKSON, MISS.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

August 24.

THE BREAD OF HEAVEN.

Ex. 16:27, 16:36.

Mother Text: "Jesus said unto them, 'This is the bread of life.'"

The present lesson covers probably six weeks of their wanderings, or rather the events up to this time do. They are on the coast of the Gulf of Suez, between Elim and Sinai. As they pass near these scenes in going through the Suez Canal down through the Gulf into the Red Sea, God has led them through the gulfs of the Red Sea, as it was called, and overthrown their enemies.

He had quenched the bitter waters of Marah, so they could quench their thirst. He had brought them to the shade of the wilderness of Sin, and the twelve wells of cooling waters, but still they doubt and murmur at His servants, Moses and Aaron.

Moses, like every other great man, lived ahead of his age and performed a thankless service. The Israelites were ungrateful enough to say, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full."

Oh, yes, the "flesh pots" were the thing! So it was always with some whose god is their belly. As soon as a little hardship comes, they blubber and howl about their hard lot and if the "good Lord" would just take me out of this. "Towards can never make true Christians. Men who would rather be slaves than die as free men are not worthy of freedom, and cannot be free when they have it. So here for they died in the wilderness."

Bread for Their Bickerings.
How like His good providence! They murmur and God gives bread to win them to His law. Does it not seem that the goodness of God would lead men to repentance? The sunshine, the harvest and the rain are mighty arguments to all.

The Israelites lay on the ground like frost. They did not know what it was, and asked, "What is it?" They were to gather it each day, and on Friday they gathered enough for two days, on which was the Sabbath. If they gathered for two days at other times it would spoil, but it kept over the Sabbath all right. They were to depend on God and live one day at a time. The Savior taught us to pray, "Give us day by day our daily bread." How good it is to depend

on the Lord and live from His bounty! A poor widow went to her table to eat. She held up one lone piece of bread and thankfully exclaimed, "All this and God!"

Attacking the Servants Attacks the Master.

These people murmured against Moses and Aaron but did not seem to know that they were finding fault with Jehovah.

To attack one whom God has appointed is to attack God Himself. To oppose a pastor whom God has called to a church is to oppose Christ. Many a church member will, no doubt, see in eternity that he has lived in opposition to Christ because he has spent his time fighting those God has sent to preach to the churches. This does not mean that all pastoral relations ought to continue, or that the free churches of Christ have no authority as to who shall preach to them.

But let them remember that the authority is to be exercised only under Christ. "Your murmurings are not against us but against the Lord" are terrible words that all should remember and lay to heart.

The Bread of Heaven.
But there is a bread for the soul as well as for the body. Christ claims to be that bread. There are several lessons evident from that truth.

1. Men cannot live without bread—bread meaning food as here. The bread riots of England constitute one of her most impressive chapters. The famous bread line of New York City is one of the sights of the metropolis. During a strike in Chicago the strikers carried on a pole the placard, "Our children cry for bread," and it stirred the whole city. What will men not do for bread, for food? We read in the Bible where during a siege famine in Samaria a woman killed her own child and ate it. An unnatural mother, this, to be sure.

2. Men need spiritual bread as well as material bread. They may not and do not want it, but they need it just as much—yea more. Men will as surely perish without Christ as their bodies will die without bread.

3. Men's souls need Christ every day just like their bodies need bread every day. Many Christians try to

live for days without spiritual nourishment. But there can be no stalwart strength unless there is daily feeding upon the heavenly manna, Jesus Christ.

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

MRS. HARGROVE'S CUSTARD PIE.

Jennie N. Standifer.

"Chillun!" called Aunt Becky from the kitchen one summer morning, "you all run fetch me some chips and bark right quick and I'll bake you some ginger bread 'fore you kin say 'Skat!'"

The four Bramlets—Jim, Tina, Bessie and Ben—scurried to the wood pile and soon returned, each with a basket of Aunt Becky's favorite kind of fuel for baking. In a short time they were each handed a generous slice of toothsome ginger bread, with the injunction from Aunt Becky: "Go set out dar in de shade and eat it."

This seemed very easy to obey, as the bread was light and spicy. All except Bessie sat down on the grass and began to eat.

"What's the matter with your bread, Bessie?" asked Jim.

"Nothing," Bessie dropped her head in her apron and ran into the house.

"She's going to hide it like she does apples and candy and other goodfies daddy brings us," explained Tina.

"Yes, that's just her way," nodded Jim. "She hides her treats out until we have eaten, and then she brings them forth—and my! How good they look!"

"She wouldn't give me any orange this morning," complained Ben.

"It was her orange, and of course she could do as she pleased with it, but she ought not to make us—cove!" sighed Tina.

"I wish mother would punish her," declared Jim.

"What for?" asked Tina. "Isn't what she eats her own?"

"Yes, but it's wrong to want to be envied. Bessie needs a cure of some kind, but I don't know just how to say it."

That afternoon when Jim, Tina and Ben were eating a lunch of bread and butter to keep them from getting too hungry before supper, Bessie came out on the lawn where the children played, eating a slice of ginger bread. Ben begged for it; Jim hinted at a division, and Tina angrily stamped her foot:

"It's mean to make us hungry for that bread, Bessie, when you know there was none left at noon. Go where we can't see you if you won't divide."

"Why didn't you save your slice then?" asked Bessie demurely.

She sat down near the others and ate the last delicious crumb, while the boys grumbled and Tina pouted.

Mrs. Bramlet came to the kitchen door and called:

"Come here, children, and get some custard pie for your lunch." They all ran gaily over the lawn and up the steps. Their mother was slicing a beautiful, golden brown pie.

"This pie," she said, "was sent over by Mrs. Hargrove, the new neighbor

I went to see last week. She is a very old lady and takes great pride in making pies and cakes as her mother did. She told me about her famous custard pies, and how her mother was given the recipe by one of Queen Victoria's ladies-in-waiting. Isn't it fine?"

"It's a howling success!" cried Jim. "It's splendid," commented Tina. "It's the gooddest I ever et," flapped Ben.

"Then you must tell her how you enjoyed it when she comes to see me. She will be pleased by your praise. Don't forget, and express your appreciation politely."

"We will," chorused the children. Bessie had gone in the kitchen when she received her piece of pie. She returned without it.

"Ben hiding your pie?" asked Jim.

"I wasn't hungry," replied Bessie. Just then Uncle Tom came by in his big machine and invited the entire family to go for a ride. It was dark when they returned, and by the time tea was over everybody was sleepy.

Early next morning Mrs. Bramlet asked the children to pick raspberries for jam. They were warm and tired by the time all had been gathered, but were ready for a romp in the yard when the mid-day meal was over. They were beginning a game of "hide the switch" when Mary and Jack Long came up the walk. The four Bramlets were delighted. Everyone loved to play with Mary and Jack. They knew so many nice

games, and were willing to play to please others. There was a game of "sharking round the levee," and "chick-a-ma-cranicrow," and all sat down to rest. They were glad to see Aunt Becky coming with a tray of peaches and plums. She set the fruit on a bench and held up a dry, ill-smelling bit of pie.

(Concluded Next Week.)

An appreciated letter from Dixie D. M. Clemens, of Magnolia, makes some very intelligent suggestions of names and mottoes for the young people's department. They come too late for adoption, but they are suggestive of interest in the work that we hope she may be heard from along with many others in this column.

TRUSTEE SALE.
Under a trust deed executed by Della Middleton, recorded in the office of the Chancery Clerk of Hinds county, Mississippi, at Jackson, I will on September 8, 1913, within legal hours at the east door of the court house of said county in the City of Jackson, expose for sale at public outcry to the highest bidder for cash, Lot 9, Block A of the McLeod-Garner survey in said city, now in possession of said grantor.

H. BRAME, Substituted Trustee.
August 11, 1913.

W. W. DOWNING, Clerk.

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REGISTRAR JUDSON COLLEGE, MARION, ALA.

A QUESTION OF EDUCATIONAL POLICY.

In a speech before the graduates of the Troy High School, Supreme Court Justice W. O. Howard, of the Appellate Division recently said that it was more important to build a navy than to regulate the tariff. He drew a vivid picture of Japan surveying our islands in the Pacific Ocean with a view to stealing them during the night, and ended with the assertion that "some morning we will wake up to find that every ship is sunk and every fort is captured in the Philippine Islands."

The noisiness of the remark is a matter for amusement. The fact that it was made, in all seriousness, to high school pupils, it not. It is easy enough to turn boys and girls of fourteen into little jingoists, imbued with a spectacular sort of patriotism. We can readily feed their prejudices. But the fact remains that distrust of other nations is a poor sort of love for one's country. Would it not be just as easy to give school children a sense of the wrong and waste of war, and a sense, too, that they are part of a great congress of nations all honestly working toward the same good ends? At the present time an educational campaign of incalculable importance is being carried on. The first Universal Races Congress, composed of thirty-five presidents of Parliament, some hundred and thirty professors of international law, the majority of the delegates to the Second Hague Conference and others, passed unanimously an important resolution on this subject. The resolution reads: "That this meeting of government delegates favors the introduction into all the schools of teaching which emphasizes a just appreciation of different peoples and races, and which commends friendly relations, both personal and public, between them." The hopes of serious reformers are mainly concentrated on the school. The child is free from bias; he has no ingrained habits which need removing and he has no "interests" to defend. The school, therefore, constitutes an ideal institution where the future citizen may imbibe those high ideals which should guide him through life. In a letter addressed to ministers of education, Lord Weardale made some practical suggestions as to the execution of such a policy in schools. He received encouragement from all.

Do we wish our high school children to be taught the foolishness of race prejudice or do we wish them to be told that we are at all times on the verge of war? We can take our choice.

The past two weeks have been charmingly spent by this scribe—at Ecu with Pastor Beasley and his splendid people and Camp Creek with Pastor S. V. Gullett and his noble flock. Our home was with relatives. That was a part of our vacation. Preached twice each day.

To Relieve the Pain of a Burn Instantly and take out all inflammation in One Day, apply the wonderful, old reliable DR. PORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

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THE WOMAN'S COLLEGE RICHMOND, VA.

By reason of its location in Richmond, the Woman's College affords superior advantages for the higher education of young ladies. The expenditure of a million dollars could not duplicate such advantages outside such a city. Able faculties in all departments. Usual College degrees. Special advantages in music. Students have use of Virginia State Library and access to numerous museums. Health record remarkable. Terms moderate. Write for catalogue.

James Nelson, A. M. LL. D., President.

At the recent encampment at Blue Mountain, Dr. C. V. Edwards, of Greenwood, was elected president; J. B. Leavell, of Oxford, and J. W. Lee, of Batesville, vice-presidents. We look for a great meeting next year, with such brethren as these at the head, backed by the Lowreys and Berrys.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

We extend to our dear Brother T. J. Shipman deepest sympathy in the recent departure to her heavenly home of his mother. May His grace sustain his father, who will soon join the heavenly host and the consecrated son, so effective in the Master's Kingdom.

Prescription For Liver Troubles

Bond's Liver Pills are from a prescription that originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Biliousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid liver or bowels.

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SUMMER TOURIST TICKETS—On sale daily from Hattiesburg, Meridian, Jackson and Vicksburg, until September 30th, to all principal resorts in the East, North and Northwest. Limited to return October 31st. For further information, address the undersigned.

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Meridian, Miss.

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PELLAGRA.

By J. R. Sample, M. D.

May I be permitted to use your columns for a few words on the subject of pellagra, the dread disease that is finding its way into almost every community and fearfully on the increase. Its cause is unknown, with absolute certainty, but the prevailing theory has been for more than a hundred years that it emanates from corn, with more evidence to sustain that theory than any other that has ever been advanced.

Corn is a healthy food. When I say this, I mean good sound corn, and not damaged corn, or corn that is gathered premature and badly handled that may become damaged.

As late as four or five years ago such a disease as "pellagra" was practically unknown in our State. Today we hear of it everywhere and find it rapidly on the increase with medical men at a loss for a remedy to heal it. Our people in Mississippi, especially in the rural districts, have lived, especially as to the item of bread, almost entirely upon corn bread, and during the time of slavery it was exceedingly rare that a negro ever tasted flour bread. During the war, the army and people generally were compelled to subsist upon corn bread, and yet there was no pellagra. How is this to be explained? While I do not offer it as an explanation, all I think will testify to the truth of the statement that the custom has always been in the South not to gather corn until it was fully matured and hard enough to shell and grind into meal. It was generally known in slave times that "new ground" corn was unsound and unhealthy, which was not used for bread. In fact, most planters would not feed it to mules and horses for fear of it giving them "blind staggers." Any old-time farmer will explain why the "new ground" corn was unhealthy. Now, what I want to emphasize in connection with the above is the fact that our people are getting the great bulk of their corn meal in sacks, by the car load from other states. Can it be that much of this imported meal is damaged; having been made from grain badly damaged or grain gathered or cut premature? I know that I am coming close to a great industry, but what is money compared to human life? Every day I see bugles and wagons going out of our town with sacks of imported meal. And I have been informed that the women folks are learning to prefer the "imported" meal. Well, what shall we do about it? Since it is more than possible that the disease may be produced from that source, would it not be a humane act for our lawmaking body to prohibit its importation, at least, for, say two or three years? And if the disease should subside, continue the law. Then if there is no evidence of improvement we will at least have demonstrated that the disease is not produced from the use of imported corn meal.

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In addition to the handsomely illustrated catalog which explains the tremendous saving in price, the convenient plan of payment, and which pictures and describes the various styles of pianos and self-player pianos offered, we have printed an attractive booklet containing the letters received from Club members who have received their instruments and have experienced the benefits of Club membership. Both of these booklets will be sent free to any reader upon request.

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If your home is in need of a splendid piano or self-player piano we cordially invite you to join us and be one of a hundred members who will make up the next Club and who will benefit by the big wholesale transaction. The Club has been organized in such a manner as to **absolutely insure** the best quality, the lowest possible price, terms to suit your convenience and perfect protection against every possibility of dissatisfaction. The Club is based on a sound business principle, familiar to every business man, and is conducted by experts in the piano business. It cuts out all of the waste, and makes every dollar of your money **effective** in purchasing an instrument of known and approved quality. This quality is absolutely guaranteed and you are not asked to take anything on faith. Each Club member judges the quality, prices and terms for himself, and if he is not pleased he simply returns the piano to the Club and no questions are asked. This leaves each member perfectly free to judge the merits of the Club.

Everybody Delighted

During the past year every member of the Club was fully satisfied and in expressing their gratification hundreds of them use the word "Delighted." We guarantee the same satisfaction to you and only request that you give us an opportunity to show you how the Club solves every difficulty connected with the purchase of a piano or self-player piano.

Remember that you are to be the judge and the **sole** judge and that the entire burden of proof rests upon the Club. We will put the piano in your home for an approval test. If you are delighted with its beautiful design, its sweet tone, its perfect action and unmistakable quality, also with the big saving in price, the convenient terms and protective guarantees, you will keep it as all other Club members have done. If you are not pleased simply say the word and remember that you are under no obligations to buy it. The Club pays the freight both ways and there is no charge for the trial. The Club is perfectly safe in making this offer for the instruments are invariably accepted.

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